UNITED EVANGELICAL

TWICE A MONTH

# Action

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

JUNE 1, 1955

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# Readers Say—

### Morals Not Involved?

*To the Editor:*

Permit me to discuss briefly some of the questions which were raised in my mind by your very interesting editorial "Mao or Chiang?" in the April 1 issue.

Basically, it seemed that the term "recognition" was used rather loosely and ambiguously. If the United States' recognition of a government implied moral approval of that government, then your references to "(Mao's) insatiable appetite for blood," the fact that he is godless and has had a number of wives, etc., would certainly have been pertinent.

However, according to most international law authorities, *de facto* recognition does not imply moral approval. When we extend *de facto* recognition to a government we are simply recognizing that the government is in effective control of the machinery of government.

An analogy might be drawn with our recognition of the Communist government of the USSR. We today "recognize" Russia but certainly this is not being construed in the world to imply our approval of Communism.

Therefore, in spite of the preference which most Americans feel for Chiang Kai-shek, it seems to me that for us to continue in our refusal to recognize the Mao government indicates a dangerous unwillingness to face world situations as they exist, unpleasant as they may be.

I am aware that this problem of diplomatic recognition is a very complex one and I am sure that neither I in this letter nor you in your editorial have presented all the issues involved, but perhaps the two combined may serve to present at least two sides of this problem.

PAUL BOYER

Harrisburg, Pa.

### British Appreciation

*To the Editor:*

Since Dr. J. Elwin Wright's visit to this country I have been regularly receiving *Action* magazine. I would like you to know how much I appreciate it. You are taking a faithful and balanced attitude, as it seems to me, at a time of obvious need and I thank God for it. These few lines are only to let you know how much your work is appreciated by a clergyman of the Church of England who also happens to be a Prebendary of St. Paul's Cathedral.

COLIN C. KERR

London, England

### A Laymen's View

*To the Editor:*

Apropos the article on, "Why Go To Sunday School?" by Dr. Clate A. Risley, general secretary of the National Sunday School Association (*Action*, April 1) I have a letter from Mr. Risley dated June 25, 1954, in which he said that ". . . 85% of our church members still come to us from the Sunday School."

When will preachers get around to ask themselves what is the matter with their preaching—that it brings in only 15% of the new members? Henry Ward Beecher said in his *Yale Lectures on Preaching* that when, early in his career, his preaching didn't win converts he studied the apostles' sermons, built sermons like them and began to win men to Christ. Christ preached "life situations," and his enemies said, "Behold the whole world has gone after Him."

Christ told us to go, *go*, GO to the world with the Gospel but preachers, instead, are standing in their pulpits and preaching to church members—because it is easier than to GO. Preachers and church members have turned their back on the Great Commission.

Dr. William Ward Ayer says, "There can be no revival in America until the local churches are revived. Churches are not revived until their ministers are on fire." In 1951 Dr. Billy Graham told the Southern Baptist Convention that his kind of evangelism wasn't the answer to revival in America, but that revival must come through the local churches, "And it's the churchmen who will have to be revived first." But no amount of "reviving" of either preachers or churchmen will carry out the Great Commission.

The kind of revival the churches need is a revival of common "horse sense"—sense to face the fact that the job Christ gave the church to do demands skill of a high order, and as thorough a study of effective methods as a business man makes.

With 85% of the converts coming from the Sunday Schools, why is it that preachers are not interested in training themselves in Christian education so they can help us laymen do an expert job?

The use of advertising is a major means of promotion in the business world, yet our preachers give us no skilled leadership in advertising either the services of the church or the Gospel.

There is no substitute for good advertising. Advertise the Gospel and we will get results!

PAUL S. WHITCOMB

Gladstone, Ore.

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COVER PHOTO—Admiral Arthur W. Radford, Chairman of the Joint Chiefs of Staff (center) has been presented by The American Bible Society with a copy of the New Testament, commemorative of the 40,000,000th volume of Holy Scriptures supplied by the Society since 1818 to men and women of our Armed Forces, their allies and civilians in liberated areas. From left to right: Chaplain Alva J. Brasted, Retired Chief of Chaplains of the Army, representing American Baptist Churches; Dr. Douglas Scott, NAE Chaplaincy Commission, representing the National Association of Evangelicals; Admiral Arthur W. Radford; Dr. Earl Adams, representing the Churches of the National Council of Churches; and Dr. W. H. Jernigan, pastor of Mt. Carmel Church, Washington, D. C., representing the National Baptist Convention Churches.


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# Action

## United Evangelical Action

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*A Significant Address at NAE's Chicago Convention*--

# Vanguard of The Evangelical Movement

HAROLD J. OCKENGA

**Pastor of the Park Street Church, Boston, Mass.**

Behold, I have set before thee an open door, and no man can shut it. —*Rev. 3:8.*

For a great door and effectual is opened unto me, and there are many adversaries.—*I Cor. 16:9.*

EVANGELICAL is a word needing definition. One dictionary declares it to be "holding or conformed to what the majority of Protestants regard as the fundamental doctrines of the gospel, such as personal union with Christ, the Trinity, the fallen condition of man, Christ's atonement for sin, salvation by faith, not by works, and regeneration by the Holy Ghost." A. A. Lodge declares, "An evangelical believer holds that every individual must be spiritually united to Christ, and through union with Christ united to the church" (*Popular Theological Themes,* Lecture XV, p. 337). A subsidiary definition of evangelical is, "In a special sense, spiritually minded and zealous of practical Christian living, distinguished from merely orthodox." Another is, "Seeking the conversion of sinners, as evangelical labors or preaching." An evangelical is one who adopts these evangelical principles.

The doctrinal position of an evangelical is clear. He embraces orthodox or creedal Christianity. Evangelical Christianity is stated in the incorporation papers of the church, namely, the New Testament, and in the great creeds and confessions of Christendom. Christianity is an historical phenomenon capable of historical investigation. It is what historical evidence declares it to be in its origins, incorporations and two thousand years of existence.

An evangelical accepts the objective truth embraced in the Apostles Creed, namely, the Trinity; and the Nicene Creed, namely, the deity of Christ; and the Calcedonian Creed, namely, the dual nature of Christ; and that later expressed in the Heidelberg or Augsburg or Westminster Confessions.

Only those who embrace these truths have a right to the name "evangelical." Christianity is originally a message resulting in a life. Christ crucified and risen is the heart of that message. From the beginning the message of those facts was set forth as Christian doctrine. The content of the primitive teaching of the church is declared by St. Paul to be this (I Corinthians 15:3): That Christ died is a fact; that Christ died for our sins is a doctrine which interprets that fact. The records of early church belief and teaching corroborate that this was the heart of New Testament teaching. The NAE adheres to this evangelical position.

An evangelical should be differentiated from those who now appropriate the name merely because they are non-Roman but do not embrace these doctrines of evangelical Christianity, thus causing confusion. It is a misnomer for a modernist to use the word evangelical. It even borders on the unethical. However, this word evangelical has been treated like the word liberal. Liberal comes from *liber* meaning free man. Originally it meant an individual who cast off the restraint of political control. By a peculiar process of history, a liberal in politics now means an individual who works for governmental controls in the welfare state, whereas a conservative is one who does not desire such controls. A liberal in theology was one who wanted to be freed from the historic creeds but now, ironically, has adopted a creed in the form of the universal fatherhood of God and the brotherhood of man which is even more rigid than the orthodox creed, and the so-called liberals are very intolerant of those who do not hold it. Thus some who embrace none of the evangelical doctrines have appropriated the name of evangelical until there is considerable confusion in the ranks of the ordinary Christian.

Harold John Ockenga

A distinction should also be made between evangelical and evangelistic. An evangelical should be evangelistic, but not all evangelism is evangelical, and vice versa. Ned Stonehouse in his great biography of J. Gresham Machen points out that Machen was often called a "fundamentalist" when in reality he had little in common with the fundamentalist movement. What he was was a consistent evangelical of great scholarship. Thus some of the great evangelicals of history have not been evangelists and often active evangelists have been called evangelicals.

Whatever church commits itself to the defense and propagation of this position will inevitably emerge into leadership in Christian affairs. Leadership in several realms is synonymous with evangelical leadership.

## Biblical Leadership

Evangelical can never be disassociated from biblical. The ground of evangelical authority is the Bible. The evangelical stands on the Bible as the Word of God, the infallible rule of faith and practice. His doctrinal teaching and his way of life are derived from exegesis of scripture. The question is, What does the Bible teach? When that teaching is ascertained, the obedience to it is implicit.

This stands opposed to sacerdotalism which places the authority in the church and centers it in an infallible Pope. J. N. Darby pointed out that this claim of authority is grounded by Romanism in the scriptural passage of Matthew 16:16-20. Then he points out that having grounded it on the scripture, the Roman Church supplants the church for the scripture and thus they attempt to both have their cake and eat it too. Either their authority is based on scripture or else it is based on the church, but it is to beg the question to ground it in the church and then establish the church on the authority of scripture.

Evangelical authority is opposed to that of modernism which places it in the human mind. Modernism makes the individual autonomous, independent and able to sit in judgment upon the contents of the Bible. He may accept the entire Bible as the Word of God, but he does it not on the authority of divine revelation but on the authority of his own judgment. The same individual could reject half of the Bible or all of the Bible on exactly the same authority. There is no certainty, no uniformity, and no continuity in this view of authority.

The evangelical authority is opposed to that of neo-orthodoxy represented by a whole roster of modern theologians from Brunner to Tillich. This makes a shambles of the Bible and yet declares that it still believes we encounter the living Word of God in the Bible witnessed to by the Bible and by the Holy Spirit. It is not an objective written revelation but only a revelation as it is opposed to discovery on the part of the individual. A clear statement of this is given in *Revelation and Reason* by Brunner.

There is a respectability attached to the evangelical position, first, because it is taught in the Bible. When one applies the inductive method to the Bible, he will let the Bible speak for itself. Careful study of the statements of the Bible on revelation and inspiration and a systematization of the facts which result will support the evangelical position. In the Pentateuch there is constant communication of truth from God to men. We read, "And God said." This was true of Noah, of Abraham and Moses. The very subjects of the Book of Genesis were such as could not have been invented by man or reached by discovery. Such things as the creation, the monotheistic character of deity and prophecy are examples of this. Either these were communications of truth to man or else they were forgeries.

A glimpse into the prophets reveals that the prophets themselves resisted their call given to them by Jehovah, but when accepted, they authenticated their ministry by the fulfillment of their prediction.

In the Gospels we find that information was imparted, inspiration was acknowledged and prophecies were fulfilled. In the epistles of Paul the evidence of revelation exists in his conversion (Acts 9), his commission (I Corinthians 9:1, 2), his gospel (Galatians 1:12), and his being caught up into heaven (II Corinthians 12:1-3). No one who reads the Bible can deny that the Bible affirms a divine revelation and an authoritative recording of it.

This evangelical position is intellectually defensible. The discovery of the Dead Sea scrolls presenting the prophecies of Isaiah and Habakkuk in their present form from as early a time as 200 B.C. refutes vast areas of critical attacks upon the Bible. The spade continues to vindicate the details of scriptural accuracy in the realm of history revealing the remarkable trustworthiness of the authors of scripture, and independent writers like Velikowski in *Worlds in Collision* have brought evidence in support of individual miracles like Joshua's long day.

When evidence is presented to a theist who believes that God created this world and can intervene by deeds or words so as to reveal Himself, these events and records are taken at face value. But if this evidence is presented to a naturalist who by presupposition will not permit such a revelation, he rejects the evidence on the ground of his philosophic preconceptions. The evangelical begins his defense at the resurrection of Christ. With the supernatural demonstrated at that point, he is able to accept this supernatural view of the Bible.

This question of biblical authority is the watershed of modern theological thought. Worthily does the *Christian Century* summon the World Council of Churches to a consideration of its biblical authority before it can consider such questions as the second coming of Christ in its historical and eschatological aspects. Evangelical Christians are united by this high view of the Bible and are separated from all others. It is the fundamental authority which binds them together. The emphasis or center point of religious controversy in our day is not baptism, or the Holy Spirit or predestination but one's attitude toward the Word of God. Those churches which have taken an unequivocal stand upon the Word of God have emerged as evangelical leaders.

## Theological Leadership

Evangelical leadership implies a commitment to a received theology. At the fiftieth anniversary of the professorship of Charles Hodge, he recalled twenty-five years of association with Archibald Alexander and Samuel Miller, saying, "They were not given to new methods or new theories. They were content with the faith once delivered to the saints . . . their theological method was very simple. The Bible was the Word of God. That is to be assumed or proved. If granted; then it follows, that what the Bible says, God says. That ends the matter." The theology of the NAE is biblical, reformed, embraced in the Confessions handed down by Fathers and defended by blood.

The constitution of the NAE embraces in its teachings: the revelation and inspiration of the Scriptures, the Trinity, the deity of Christ, the substitution of Christ under law and death, the imputed righteousness of Christ through justification, the Gospel of grace, saving faith, repentance to salvation, obligation to obey the moral law, regenerating and sanctifying work of the Holy Spirit and the lordship of Christ over the church and creation. For an evangelical to read such a creed or testimony of faith is to call forth a hearty Amen.

Theology must be restated for every generation. We do not imply that there should be an abandonment of the truths or facts presented in such a creedal basis of theology as is accepted by the NAE, but we do state that they must be re-expressed. One must be honest. Let us repudiate forever the view that truth remains the same but the categories of truth change. The doctrines of Scripture are truths which hold their authority unto this day. We need to present them to our day with a new application. A restatement of them with particular heed to the errors and emphasis of our day is advisable. New generations must have new experiences of these truths and their implications. Whereas a hundred years ago the

evangelical church stood solidly against slavery, today its theology must be against the slave state of communism and of creeping socialism. A church unafraid to speak out on slavery should be unafraid to speak on the new human bondage.

A reformation of theological position is necessary in our churches today. An important ecclesiastical leader recently suggested to me that his denomination was interested in having men work as a team regardless of their theology. A sincere evangelical cannot work in a spirit of camaraderie with those who teach and preach error. This may be possible in the field of medicine, or science, or economics, but in theology and religion, eternal salvation of souls is at stake. One's theology may send souls to hell while another will save them for heaven. Thus modernism, Socinianism, Pelagianism, Arianism and Unitarianism cannot be tolerated in theological teaching of evangelical institutions. They have a different Bible, God, Christ, salvation, church and destiny. Their message is "another gospel which is not another gospel." To ask an evangelical to tolerate fellowship in such an anomalous situation is to ask him to deny his faith. The crying need of theological leadership is to present the revealed, changeless truth so as to challenge this generation. To this organization a whole world looks for such leadership.

### Evangelistic Leadership

Evangelical comes from a Greek word *euangelion* meaning "glad tidings, good or joyful news, the doctrines of the gospel." The verb form is *euangelidzo* meaning to "bring the joyful news, to proclaim the gospel, to evangelize." This means that an evangelical preaches for conversion. He has an evangelistic zeal and passion to spread the good news, to publish the glad tidings, to preach the gospel so that men will embrace it and be saved. We sometimes use the term "dead orthodoxy" but this is an anomaly. If a man is truly orthodox or truly evangelical, his faith will affect his actions. He must become evangelistic. The example of Jesus, of John, of Peter, of Paul and of the church of the ages stands before the evangelical Christian. The greatest enjoyment, exaltation, lift and thrill of Christian work comes from the blessed privilege of evangelizing and seeing the fruitfulness of the Word of God in the conversion of souls. Evangelistic leadership will result in the following of the program of Jesus for this age. The church should restudy the resurrection commandments of our Lord Jesus Christ given before He ascended into heaven. Here He placed the emphasis where it ought to be placed in the modern church. First is the missionary commission. An evangelical church will be a missionary church. One thinks of what this movement could do for missions. Its present achievement lifts it far above other organizations, one third of the missions of the world being represented by it, but it is still far below the standards lifted by our Lord Jesus Christ. Considering the means of people in our membership, the financial position and spiritual potentiality of the church, a much larger undertaking should be witnessed. Missions belong not to societies, to women's organizations, to youth groups, to Sunday Schools, but to the church of Jesus Christ. Egypt has long been an exclusive monopoly of the United Presbyterian Church, yet a continuous reduction of personnel and activities has been going on for several decades. Whereas once pastors were itinerating in the country areas of Egypt, that is almost unknown today. Stations have been closed, school work is being retrenched, great hospitals such as the one of Tanta are calling for re-enforcements. I know of one congregation able to support twice as many United Presbyterian missionaries as are now laboring in the entire field of Egypt under the whole United Presbyterian Board.

Jesus' program then included evangelism or the doing of the same kind of soul-winning work at home as He emphasized unto the uttermost parts of the earth. In modern parlance, that means radio evangelism, visitation evangelism and campaign evangelism. It means that we as churches must do at home what we expect our missionaries to do abroad.

The third emphasis of the Lord Jesus was on Christian education. A completely new evaluation of the place of Christian education in the program of the church must be made in our day. The secular challenge threatens to overwhelm the church unless Christian education is given its proper place.

The Lord's program included a burden for one's fellow men in what we may call "societal expression of the Gospel." Surely a church that once took its stand against slavery and against liquor ought today to be taking its stand in reference to class struggle, race conflict and war as an instrument of national policy.

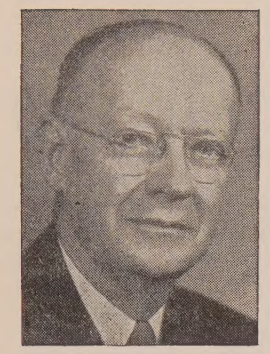
A true evangelical embraces the philosophy of freedom and propaganda. A basic American principle is the freedom to embrace any religion or no religion. Each religion has the right to propagate its own faith and to propagandize to the ultimate. An evangelical does not embrace a tolerance that says one region is as good as another and one way to heaven is equal with another. An evangelical believes that what has been revealed in scripture is the final and ultimate truth. He then determines to propagandize all who do not accept our Gospel so as to convince and to convert such individuals. He grants the same right to his religious opponent and he holds that such an evangelistic purpose is basic to an evangelical faith. Our responsibility must be discharged to our present generation. We cannot evangelize the generation which is gone, we cannot evangelize the generation which is to come. The generation which is past cannot evangelize us and the generation which is to come cannot evangelize us. We have but one generation, namely, the living generation and it is our responsibility to reach that generation with the Gospel.

### Ecclesiastical Leadership

An evangelical leader is an ecclesiastical leader. Thus a movement like this must take its place in the ecclesiastical movements of the day. The atmosphere of our ecclesiastical age is one emphasizing unity, merger, organizational oneness and ecumenical fellowship as the solution to all problems. Ecumenical unity has become a fetish among certain groups, especially in denominational leadership. Yet an inner contradiction is witnessed among the same ecumenical leaders. They are willing to cooperate on the high level, but they have intensified exclusiveness on the local level. Denominations have become more clannish in their youth work than ever before, while simultaneously calling for cooperation interdenominationally on the ecumenical level. Thus in some areas they have almost killed the Christian Endeavor movement. This is an inner contradiction, which should be resolved.

This is but an example of the spirit of our age. Jesus told us that in the latter times tares would be gathered together in bundles. We are seeing this in our day with unions, with world organizations, with world courts, world governments, the United Nations and hundreds of world organizations. Let the church take heed that it too isn't bound together as the tares.

The effect of this movement upon the local church is to reduce the creeds, to take the edge off conviction, to cooperate in questionable movements and to produce confusion in general. Individual churches are asked to go along with mergers which often deny their very heartiest heritage and hope to say nothing of their convictions. Thus



# President's Corner

I have just had a terrible time. During my whole ministry, I have had to spend weeks, and even years, trying to get the approval of Boards and Churches to attempt aggressive works for God. Never have I expected that I would be the one to have to say "Go Slow." But I have just had that humiliating experience.

The leaders of the Commissions and the Affiliates of the National Association of Evangelicals, meeting in Chicago last month, were almost unanimous in their desire to advance into the almost unlimited areas of united evangelical action. What optimism! What enthusiasm! And then how hard to say, "No, we must get ourselves firmly established, first, then, we'll advance."

If you have not become a member, or if you have not sent in your contribution for this year, will you not do it *at once*? The world needs ALL that Evangelicals can give it. The challenge is *tremendous*.

H. H. SAVAGE

President, National Association of Evangelicals

the Episcopalians and the Presbyterians pressed for union, two diverse systems of government. Thus the Evangelical and Reformed Church and the Congregational Christian Churches pressed for union which would necessitate the abandonment of one or the other of their ecclesiastical forms.

Alternatives exist at present before this very movement. Overtures are being made to members of our NAE to support the National Council of Churches and to be rewarded with places of leadership and responsibility therein. But this would mean compromise with modernism, Barthianism and sacerdotal Christianity. It is a large price to pay for unity and we evangelicals must live with our consciences.

Then there is the possibility of merger with the American Council, in the analogy of the merger of the AFL and the CIO. This would result in a very powerful evangelical movement, able to enlist the support of all Bible believing Christians. It is a consummation devoutly to be wished. Yet many of us find it impossible, for we must retain our integrity, self-respect and principles of ethical action. We cannot surrender principle for expediency or power. Our only course seems to be the one upon which we have embarked: namely, positive action based upon faithful adherence to revealed truth. The seventeen departments of action within the NAE are expressing with power in the nation and abroad the basic convictions of this evangelical movement. The achievements of these commissions and departments are tremendous. The international commission alone has sponsored similar organizations in seventeen nations, where indigenous evangelical associations are promoting many forms of work true the biblical Christianity. South India alone has seen a total change of ecclesiastical outlook and atmosphere from a series of evangelical leaders who have ministered there in the last three or four years.

Let us reaffirm our commitment to cooperative action among evangelical bodies of believers. Let us encourage mergers among believers of like precious faith, without violence to their history, tradition and doctrine. And let us individually maintain our witness to the faith once and for all delivered to the saints.

Thus a great challenge stands before this movement. It is enhanced by its own gathering strength, by the crisis of the times, and by the alternatives which lie before the church. It is a challenge enforced by materialism, whether in organized Communism or in educational naturalism, by modernism unchastened and aggressive, by Romanism encroaching and threatening and by the secularism of modern life. It is evidenced by the longing of the people for two things, first, a clear doctrinal position. They must know what they believe. They are forced to this knowledge by the ideology of Communism. Second, for a committed life which will outlive, outlove and outserve the Communist in practical ideals. They must have avenues of expression of faith in action.

God has set before this movement an open door of evangelical leadership. There will be many adversaries. Let the responsibilities and privileges of that position be fully assumed.

## What America Needs

**A leader like Moses,** who refused to be called the son of Pharaoh's daughter, but was willing to go with God.

**Army generals like Joshua,** who knew God and could pray and shout things to pass rather than blow them to pieces with atomic energy.

**A food administrator like Joseph,** who knew God and had the answer to famines.

**Preachers like Peter,** who would not be afraid to look people in the eye and say, "Repent or perish," and denounce their personal as well as national sins.

**Mothers like Hannah,** who would pray for a child that she might give him to God rather than women who are delinquent mothers of delinquent children.

**Children like Samuel,** who would talk to God in the night hours.

**Physicians like Luke,** who could care for your physical needs and introduce you to Jesus Christ who is a specialist in spiritual trouble.

**A God like Israel's,** instead of the "dollar god," the "entertainment god," and the "auto god."

**A Saviour like Jesus,** who could and would save from the uttermost to the uttermost.

—*Quo Vadis*

* * * *

## Definition of a Christian

He has a mind and he knows it,
He has a will and shows it,
He sees his way and goes it,
He draws a line and toes it.
He has a chance, and takes it,
A friendly hand and shakes it,
A rule, and never breaks it,
If there's no time, he makes it.
He loves the truth, stands by it,
Never, ever tries to shy it,
Whoever may deny it
Or openly defy it.
He hears a lie and slays it.
He owes a debt and pays it,
And, as I have heard him praise it,
He knows the game and plays it.
He sees the path Christ trod
And grips the hand of God.

—*Anon.*

# Action EDITORIAL

JAMES DeFOREST MURCH, Editor

## Polio Is Bad but —

We have been reading and hearing much about poliomyelitis in recent weeks. It is a terrible scourge. All America is in a furor about it and the Salk vaccine.

But—

Alcoholism in the United States is actually 100 times more prevalent than polio. Who gets "hot and bothered" about that?

Recent national estimates made by the American Cancer Society, District of Columbia Tuberculosis Association, USA Public Health Service and the United Nations World Health organization reveal that alcoholism is 5.5 times more prevalent than cancer, 3.2 times more prevalent than tuberculosis, 102 times more prevalent than polio.

Here's how the figures stack up. In each case totals are the latest available for the USA covering a twelve-month period.

| | |
|---|---|
| CANCER | 711,000 |
| TUBERCULOSIS | 1,200,000 |
| POLIO | 38,000 |
| ALCOHOLISM | 3,876,000 |

The American people raise millions of dollars each year to fight cancer, TB and polio, but spend billions ($9,885,000,000 in 1953) to help spread the virus that causes alcoholism.

This, in spite of the fact that alcoholism harms souls as well as bodies, destroys homes, incapacitates workers, impairs industrial efficiency, causes juvenile delinquency, promotes crime, fills mental hospitals, jails, penitentiaries and *Hell.*

People are funny! or is "funny" the word?

## "Love Your Enemies"

Christians will love their enemies.

Our Lord commanded it. In His model prayer He emphasized its imperative necessity when He put these words in our mouths, "Forgive us our sins as we forgive those who sin against us."

Forgiveness of our enemies is not too difficult if we have the grace of Christ in our hearts and use a little commonsense. C. S. Lewis, in his *Mere Christianity,* says we practice the principle in our own lives every day.

In my most clear-sighted moments not only do I not think myself a nice man, but I know that I am a very nasty one. I can look at some of the things I have done with loathing and horror. So, apparently I am allowed to loathe and hate some of the things my enemies do. I remember that when Christian teachers told me long ago that I must hate a bad man's actions but not the man, I used to think this a silly, straw-splitting distinction: how could you hate what a man did and not hate the man? But years later it occurred to me that there was one man to whom I had been doing this all my life—namely myself.

However much I might dislike my own cowardice or conceit or greed, I went on loving myself. There had never been the slightest difficulty about it. In fact, the very reason why I hated the things was that I loved the man. Just because I loved myself, I was sorry to find I was the sort of person who did those things. Consequently, Christianity does not want us to reduce by one atom the hatred we feel for cruelty and treachery. We ought to hate them. But it does want us to hate them in the same way as we hate things in ourselves: being sorry that the man should have done such things, and hoping, if it is at all possible, that somehow, sometime, somewhere he can be cured and made human again.

Loving one's enemies is something like practicing the Golden Rule, but it goes a bit deeper. If we find out that the evil we hold against our enemy turns out to be not quite as bad as we thought and we have a sense of disappointment, we are not loving him. If we learn that our enemy has suffered retribution for the evil and rejoice in his discomfiture, we are not loving him. If we want to "get even" with our enemy or spend our lives trying to destroy him, we are not loving him. If we continually have a feeling of resentment against him and do not fight it with all our might and pray God to allay it, we are not loving our enemy. We must not condone his wrongdoing. We may not be fond of him. But we must wish his good with all our hearts.

It isn't easy, but with God's help it can be done.

## Rome and the WCC

Many Roman Catholic leaders see hope in the World Council of Churches—hope for reuniting Christendom in the Roman Catholic Church under the authority of the Pope.

A very interesting article recently appeared in *Unitas* (January, 1955), the journal of the International Association of UNITAS in Rome. It was written by the Reverend Father Charles Boyer, S. J., president of the Association. Among other things he said:

From the Catholic point of view *the problem is how to reunite into the Catholic Church that part of Christianity which has, at various times, broken away from it.* Those non-Catholics who seek Christian unity are, for the most part at least, uncertain of the nature of that unity, just as they are uncertain of the nature of the Church. They are searching. We must help them to find it. They have created the World Council of Churches .... Are they really progressing towards unity?

The WCC is only one of the results of the ecumenical movement. The direction bestowed on this movement by its inner spirit points to unity *whatever its conditions* ....

It is a temptation to look upon the Ecumenical Council as an organ that has come to stay, whose functioning can be perfected, but whose constitution will be maintained. It will be used to make appeals, to influence governments, to propagate certain Christian ideas, to support Protestant missions. It will be a sort of pan-Protestant Church with a few Greco-Russian islands.

If one gives in to this temptation, the inner spirit will die, the movement will have halted. That is to say that it will have failed and it would be most difficult to begin again ...

[The love of unity] lives on among many of our separated brethren. It is encumbered by a long history of misunderstanding and errors made by men, but it is real and shows itself in most moving writings or in sincere conversation. It is in this love that we continue to place our hope.

Father Boyer evidently rejoices in the prospects for reunion in Rome which he sees implicit in the "ecumenical

*(Continued on page 16)*

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## Bricker Amendment

A subcommittee of the Senate Judiciary Committee has once again undertaken to hold hearings on the Bricker Amendment to the Constitution of the United States, in spite of the fact that it is generally conceded here in the Capital that it stands little chance of getting the required two-thirds vote of the Senate this year. Last year the Bricker Amendment failed passage on the floor of the Senate by only one vote.

This year the Bricker Amendment, which is embodied in S.J. Res. 1 (Senate Joint Resolution 1), has undergone a few minor changes which do not greatly alter the actual effect which the Amendment would have. This fact is agreed to by both the opponents of the Amendment and by Senator Bricker himself.

The primary witness to appear before the Senate Judiciary subcommittee in opposition to the Bricker Amendment was the Secretary of State, John Foster Dulles. Secretary Dulles on May 2nd stated his opposition to the Amendment mainly on the grounds that the second section of the Bricker Amendment could be so interpreted that "the President would be unable properly to conduct foreign affairs."

Senator Bricker in making response to this suggestion made it clear that it was not his desire nor the desire of the other proponents of the Amendment to tie the hands of the President unnecessarily. In previous testimony Senator Bricker had said that his Amendment would tie the President's hands "only to the extent that he could not make international agreements in conflict with the Constitution nor make one-man law for the people of the United States by executive agreement." "Why shouldn't the President's hands be tied to that extent?" the Senator asked.

The stated purpose of the Bricker Amendment is to insure the basic rights and freedoms of the American people against the possibility of encroachment upon those rights and freedoms by way of treaties and executive agreements to which the United States may become a party. Supporters of the Amendment point out that the last few years of American history show that treaties and executive agreements are dealing in ever-increasing extent with domestic, internal matters which should properly be subjected to the established legislative processes. The majority of these treaties to which reference is made have been developed within the framework of the United Nations and most of them are still in the formative stages.

The Bricker Amendment would prohibit the President and the Executive Branch of the government from negotiating treaties and executive agreements which would have the effect of internal law. The Amendment would, therefore, protect the sovereignty under God of the government of the United States against the tendency to submerge that sovereignty in a trend toward world government. Senator Bricker contends that the real opposition to his Amendment comes from the group of behind-the-scenes advisers to the President who favor the idea of world government, through the United Nations or otherwise.

For several days there was considerable speculation here in the Capital to the effect that the Administration, including the President and Secretary Dulles, may have been on the verge of accepting a compromise measure. Then on April 27th the President stated that his opposition to the measure had not changed since last year, but he did concede that some change in the Constitution, in much more limited extent than that proposed in the Bricker Amendment, may be desirable.

It is further worth noting that Secretary Dulles elaborated more fully on this suggestion at the time of his appearance before the subcommittee on May 2nd. Mr. Dulles stated that he would not be opposed to a simple amendment which would invalidate any treaty which would be found to "conflict with the Constitution." He said that he did not see the "legal necessity" for such an amendment but he would not be averse to such a proposal if it should be brought forward for "political reasons."

It is generally recognized that the Bricker Amendment in its present form does not stand even the same chance of passage that it did at this time last year. The subcommittee which has been holding the hearings on the Bricker Amendment is headed by Senator Estes Kefauver (D-Tenn.) who does not favor the Amendment, but is willing to allow the matter a hearing. In scheduling the hearings it is to be noted that the Democratic leadership has not overlooked the possibility of pointing to division within the Republican party by placing key GOP proponents and opponents of the Amendment next to each other.

It is presumed by a number of leading authorities in Washington that even if the Bricker Amendment as it now stands were to reach the floor of the Senate it would be extremely difficult to rally the required support to cause its passage. There is little doubt, however, that the proponents of the Bricker Amendment will not leave the field of debate until some measure acceptable to them is written into the Constitution.

## New India Restrictions

The government of India has made it clear that it is going to place further restrictions on the entrance of missionaries into that country. Missionaries entering India, even for the replacement of other missionaries who must leave, will be required to have "outstanding qualifications" or be proficient in a field "where Indians with sufficient qualifications are not available."

In addition to this it will be necessary for Commonwealth missionaries to obtain visas before entering India. This has been a subject of controversy within the Indian government for a number of months. At the end of last year the Indian government issued an official statement which it circulated to its various embassies to the effect that visas would be required of all Commonwealth missionaries seeking to enter India. The following day another directive was sent to all embassies retracting this visa requirement. Now it is reported that the pendulum is swinging back in the adverse direction.

The question of permission for missionaries to enter India has been linked directly to India's assertion of her independence which she has gained during the past decade. For several years the American missionaries have been facing increased resistance in gaining permission to enter India. In general the only missionaries allowed to go into India have been those who were designated by their boards as replacements for missionaries who found it necessary to return from the field. There have been some exceptions to this general rule.

Many of the new missionaries entering India have been those from the various Commonwealth nations who have been allowed to enter the country without obtaining residence visas. The new restrictions will undoubtedly hamper the work of many of the mission boards now working in India.

In addition to the new visa restrictions it is reported from India that the Indian government has decided on ruling that all missionary agencies will have to clear with the government before extending their work through new branches or institutions.

# EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

## —UNITED ACTION—

### Canadian Evangelicals Hold Series of Rallies

TORONTO, Ontario. — Evangelicals in the province were encouraged by the recent visit of Rev. James A. Watt, pastor of the Kostner Avenue Baptist Church, Chicago, in which he presented the work of the National Association of Evangelicals.

Mr. Watt's first meeting was in Grace Church, Niagara Falls; His second at Calvary Church, Toronto; his third at Evangel Baptist Church, Hamilton; and his last at London where he spoke in the London Bible Institute and the Central Baptist Church.

The meetings were encouraging to supporters of the NAE and many heard the message for the first time. Evangelical leaders indicated that much was gained toward the development of a united evangelical witness throughout Ontario.

The province was represented at the thirteenth annual convention of the NAE in Chicago. Plans are being formed for an annual convention in Ontario.

### NAE Women's Fellowship Grows Increasingly Active

WHEATON, Ill.—The NAE Women's Fellowship continues to receive news of activities in local communities which indicate growth in numbers and services.

The Fellowship in the Philadelphia area enjoyed a banquet at the Eastern Baptist Theological Seminary early in the year with over one hundred present. Dr. Clyde W. Taylor was the speaker. Fine progress was reported in world relief work and local welfare aid. Mrs. Theodore M. Elsner is president.

Minneapolis women heard Rev. Ralph Plantz, missionary in the far reaches of northern Canada, at First Baptist Church. Elim Baptist Church was the scene of a Day of Prayer service with such speakers as Rev. Roger Goodman of the host church; Rev. Ernest Dahle of the Elmwood Lutheran Church; Rev. E. C. Wolters of the Waite Park Methodist Church and Rev. Glenn Anderson of Edina Baptist Church. Headed by Mrs. Helen Lee a group of Fellowship women journeyed to Hastings where they presented the WEF story to an interested group in the Methodist Church.

Arthur C. Austin of the Far East Broadcasting Company addressed the WEF in the Florida West Coast area early in the year. At a later meeting in Trinity College, St. Petersburg members heard the claims of Christian education.

Mrs. Helen Tenney, WEF president, and Dr. Clyde W. Taylor spoke in meetings during April and May at Evangelical Covenant Church, Springfield, Mass.; Quidnesset Baptist Church, East Greenwich, R.I.; Immanuel Baptist Church, Lowell, Mass. and Church of the Nazarene, Auburn, Me. Local WEF groups cooperated. Mrs. Frank Atkinson of Norway, Me., is promoting a drive for new groups in her state.

## Where to Find


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## —DENOMINATIONS—

### Missouri Synod Head Bars Church Merger

LOS ANGELES—(RNS)—Missouri Synod Lutherans will never in the foreseeable future join in merger negotiations with any other Church, according to Dr. John William Behnken, St. Louis, Mo., their long-time president.

He said that union of all Lutheran bodies in this country would not be a good thing, even if it could be accomplished. "We hold that before there can be unity or altar fellowship there must be unity in scriptural doctrine and biblical practice," Dr. Behnken said.

Union of all Lutheran bodies in the country would be "too cumbersome," he said. "It would make effective work at conventions difficult. Or the conventions would be so limited that individual churches could not be represented properly."

Dr. Behnken did not foresee a closer fellowship even among the communions making up the Synodical Conference, in which the Missouri Lutherans are loosely allied with the Wisconsin, Norwegian, Slovak and Finnish synods.

### Baptist General Conference Meets in Denver, June 22-26

CHICAGO.—Numerous visitors will join delegates of the 425 churches of the Baptist General Conference Of America, June 22-26, on the Colorado Women's College campus in Denver for its annual convention.

Keynote speaker on the theme, "Great God of Wonders," will be Rev. William Gustafson, pastor of Chicago's Roseland Temple Baptist Church. Rev. Clate A. Risley, executive secretary of the National Sunday School Association, will speak Wednesday evening. Conservative, evangelical BGCA, steadily expanding every part of its work, this year adds Brazil to its fields of foreign missionary operation. It will send Rev. and Mrs. Donald Goldsmith (of Pillager, Minn.), to Brazil shortly after the Denver meeting.

Moderator of this year's conference (the 76th annual) is layman Clarence O. Swanson, president of the Swanson Accounting Firm, Warren, Pa.

### Congregationalists Map Secession Move

CHICAGO —(RNS)— More court battles, secession and creation of an independent missionary agency were threatened here by opponents of a merger between the Congregational Christian Churches and the Evangelical and Reformed Church.

The two denominations are planning to form a 1,250,000-member United Church of Christ in June, 1957.

The anti-merger Committee for the Continuation of the Congregational Christian Churches, which has unsuccessfully fought the merger in a series of court suits in New York, warned of further litigation after a directors' meeting here.

Palmer D. Edmunds, a Chicago attorney, was named chairman of a committee to incorporate a separate missionary society for Congregational churches that secede from the United Church.

Directors empowered Rev. Malcolm Burton, a Pontiac (Mich.) Congregational minister and director of the Continuation Committee, and Dr. Howell D. Davies of Oak Park, Ill., the committee's executive director, to call a meeting of secession-minded churches if the merger proceeds.

No time or place for the meeting was set. Mr. Burton said it would likely "be a small meeting of dedicated churches next fall."

The committee threatened court action unless the governing councils of the two denominations refute "representations" on "certain points at issue." Members protested alleged statements that:

1. The United Church's constitution "shall have defining and governing power over all parts of the Church," according to an agreement made in October, 1954.

2. The proposed constitution will govern all the churches instead of merging only the Congregational General Council and the Evangelical and Reformed General Synod.

3. "A church, association or conference can become a member of the United Church of Christ through mere cooperation therewith, and without a forthright consideration of any proposal to join (the United Church) and without an affirmative vote at a meeting duly called for that purpose."

4. The status of ministers, churches, associations and conferences "will re-

## SERVICE DIRECTORY

### National Headquarters

Dr. Henry H. Savage, President
Rev. George L. Ford, Associate Executive Director, 108 N. Main St., 9 Smith Block, Wheaton, Illinois.

### World Relief Commission

Mr. Wendell L. Rockey, Executive Director, 536 W. 46th Street, New York 36, New York.

### Missions

*(Evangelical Foreign Mission Association)*
Dr. Clyde W. Taylor, Director, 1405 G Street, N. W. Washington 5, D. C.

### Purchasing

Mr. W. J. Anderson, Director, 39 Cortlandt Street, New York 7, New York.

### Sunday Schools

*(National Sunday School Association)*
Rev. Clate A. Risley, Executive Secretary, 542 South Dearborn Street, Chicago 5, Illinois.

### Radio

*(National Religious Broadcasters, Inc.)*
Rev. Thomas F. Zimmerman, 528 Norton Street, Springfield, Missouri.

### Youth

Mr. Gunnar Hoglund, Chairman, 5927 North Paulina, Chicago, Ill.

### Educational Institutions

Dr. Merrill C. Tenney, Chairman, 811 North Main Street, Wheaton, Illinois.

### Christian Day Schools

*(National Assn. of Christian Schools)*
Mr. Mark Fakkema, Secretary, 10201 State Street, Chicago, Illinois.

### Evangelical Action

Dr. Frederick C. Fowler, Chairman, First Presbyterian Church, 300 East Second St., Duluth 5, Minn.

### Evangelism

Dr. Jared F. Gerig, Chairman, 3901 S. Wayne Ave., Ft. Wayne, Ind.

### Government Chaplaincies

Dr. Douglas G. Scott, Executive Director, P. O. Box 1928, Washington 13, D. C.

### Women's Fellowship

Mrs. M. C. Tenney, President, 811 N. Main Street, Wheaton, Illinois.

### Laymen's Council

Mr. Kenneth Keyes, Chairman, 234 Biscayne Blvd., Miami, Fla.

### Regional Offices

*New England*—Rev. George S. McNeil, Director, 9 Park Street, Boston 8, Massachusetts.

*Southwest*—Dr. Walter L. Penner, 5603 N. Figueroa Street, Los Angeles 42, California.

*Upper Mid-West* — Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

*Mid-West*—Rev. Charles J. Anderson, Director, 542 South Dearborn Street, Chicago 5, Illinois

*Northwest*—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon.

### International Relations

Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

main unchanged after the union takes place."

The twelve committee members at the meeting also protested "representations that the merger question is already settled, that the issue is now undebatable, and that the fellowship is bound by previous actions of the General Council and by the basis of union with interpretations," Mr. Burton said.

"We protest the failure to tell the churches clearly how they may stay out of the union if they so desire, and also of the precise steps by which churches, associations and conferences will become members of the United Church," he added.

Mr. Malcolm claimed that "there seems to be much less enthusiasm for the merger in the grass roots than there was eight years ago."

### Presbyterians Report Net Gain in Members

PHILADELPHIA — (RNS) — Membership in the Presbyterian Church, USA, increased in 1954 by 77,225, the largest net gain for one year in the denomination's history, to a record total of 2,658,903, it was reported by the Church's headquarters here.

Additions by profession of faith or reaffirmation totaled 138,461 during the year. Church officials pointed out, however, that membership figures were based strictly on the number of communicants in full standing.

Contributions to the Church in 1954 totaled $158,775,755, an increase of $17,478,241 over the 1953 figure, marking still another all-time high. Of this amount, $132,514,127 was used for local and denominational expenses, and $26,261,628 for the Church's benevolence causes.

The Presbytery of Los Angeles became the first presbytery to record a communicant membership of over 100,000.

### Biblical Testimony Marks Churches of Christ Meet

INDIANAPOLIS, Ind.—Over 5,000 registrants and visitors came from all parts of the USA to participate in a five-day gathering of conservatives in the Church of Christ (Disciples). This was their sixteenth North American Christian Convention, and was built around the theme, "Lift Up the King of Glory."

President James Van Buren, minister of Central Christian Church, Pittsburgh, Pa., said in his opening address, "Our one end is the promotion of a Person who is, to us, the King of Glory. All our agencies and efforts are to be candlesticks to lift up His shining, not shades to shut it away from men. He is not one to be pitied or patted, not one to whom we condescend, but one to whom we bow. Meek and lowly, indeed, in heart, He is yet panoplied with all the authority of Almighty God.

"The unity of the church is needed in order that the reality of Christ's Kingship may be known. Our duty is to be faithful witnesses to the truth as we know it, granting that it may be partial . . . . This involves our witness against infant sprinkling and for the immersion of responsible adults as people committing themselves to Christ. This is a part of a genuine concern to restore original, pure, New Testament Christian principles and practice as a means of uniting Christ's people."

"Liberalism" is quiescent and conservatism dominates the theological seminaries of the present, Fred P. Thompson Jr., pastor of Chicago's Englewood Church of Christ, told the Convention. Around 1900, he said, liberalism was dominant, having grown out of German rationalism. But "the neat humanistic conception of the Gospel—the idea that man discovered God rather than God's revealing himself to man—was exploded" by Karl Barth about 1918, Mr. Thompson said. He said that the noted Swiss theologian, created "a kind of restoration movement" in which the Bible is not man's quest for God, but God's word to man. Ever since, Mr. Thompson added, there has been a new insistence on the Bible as a record of revelation and a return to the New Testament doctrine of Christ, the God-Man.

While liberalism is in quiescence it is not dead, Mr. Thompson said. He predicted attempts to revive it. But he said there is an "overwhelming" domination of the present seminaries by conservatism, particularly in England and elsewhere in Europe.

There were many other significant addresses. A new feature of this year's meet was a series of simultaneous conferences on church methods. Scores of independent missionary, educational and benevolent agencies provided exhibits.

More than half of the membership of the Disciples of Christ does not cooperate with the National Council or World Council of Churches.

## MISSIONS

### Free Methodists Gain 3,109 on Mission Field

WINONA LAKE, Ind.—A gain of 3,109 members on Free Methodist mission fields was recently reported to the Commission on Missions in session here. This brings the total mission church membership to 24,178.

Five new missionaries were appointed by the Commission, five were re-appointed, and two were accepted as candidates.

### Pittsburgh Church Raises Over $50,000 for Missions

PITTSBURGH, Pa.—The North Side Church of the Christian and Missionary Alliance here raised $50,295.11 for missions in its recent annual Bible and Missionary Convention.

In an atmosphere of prayer and consecration the convention heard such speakers as Dr. Clyde W. Taylor, Dr. Torrey M. Johnson, Rev. H. L. Turner, Rev. Charles A. Epperson, Dr. Frank B. Stranger on general themes. Among the missionaries present were Rev. George C. Klein, Gabon; Rev. S. Thomas Burns, French West Africa and Miss Dorothy Wilson, Thailand.

At many sessions old Carnegie Hall was filled to overflowing for this sixty-first annual event which has become an evangelical tradition in this area. Dr. Kenneth C. Fraser is pastor of the North Side Church.

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## Moody Church Missions Budget is Over $100,000

CHICAGO.—Moody Church recently experienced a great season of refreshing during its annual Foreign Missionary Rally. Underwritings for the church missionary budget which is in excess of $100,000 per year were received.

Dr. Vance Havner headlined the speakers in the week-long event in which world reports were heard. There were films, testimonies, Bible study, prayer meetings and other features presented More than thirty missionaries participated.

## Missionaries to Headline TEAM 1955 Conference

CHICAGO.—Recently-returned missionaries from key global spots, plus Christian leaders whom God has used, will combine to make The Evangelical Alliance Mission's 65th annual conference, to be held June 26-July 3 at Winona Lake, Ind., a week of missionary information, inspiration, and challenge.

One hundred missionaries from a dozen countries will be present, with most of them participating in panel discussions, field reports, and missionary messages. The conference program is arranged to provide information about evangelism, education, medicine, publications, and audio-visual aids on the mission field, as well as about world-wide spiritual conditions. Slides and sound-color films, shown each evening, will illustrate the day's messages.

Speakers from this country include Dr. M. R. DeHaan, radio Bible teacher; Rev. Alan Redpath, pastor, Moody Church, Chicago; Rev. Theodore H. Epp, Back to the Bible Broadcast; Dr. Horace F. Dean, Christ for America, and others. Soloist will be Winifred J. Larson.

## OMS Announces Annual Winona Lake Convention

WINONA LAKE, Ind.—The 12th Annual Convention of The Oriental Missionary Society held each year at Winona Lake will convene from June 27th through July 3rd. An outstanding program has been arranged with a long list of speakers who are well known not only in this country, but around the world. The Society is expecting this 12th Convention to be the greatest they ever held in Winona.

The list includes Dr. Bob Pierce, President of World Vision Inc., Dr. Bob Cook, President of Youth for Christ International, Dr. J. Edwin Orr, world-wide evangelist and author, Dr. J. Myron Boyd, Director of the Light and Life Hour radio program, Dr. Paul Petticord, First Vice-President of the National Association of Evangelicals, Dr. Dwight Ferguson, missionary-evangelist, Mr. Stanley Tam, outstanding Christian layman, and many others.

In addition, many missionaries of the Society will appear on the program. These include Rev. and Mrs. B. Biddulph, Rev. and Mrs. Stewart Sparrow, Rev. and Mrs. Bob Millan, Rev. and Mrs. Meredith Helsby, Rev. Paul Haines, Rev. Dale McClain, Miss Ruth Bergert, Mrs. Ruth Lee, and Dr. Eugene Erny. An outstanding musical program under the direction of J. Byron Crouse will be an added attraction during the week.

## INTERNATIONAL CONGRESS ON PROPHECY

**Calvary Baptist Church**

**123 W. 57th Street New York, N. Y.**

**Nov. 6-13**

At the beginning of this terrifying twentieth century, in November, 1918, an historic prophetic conference was held at Carnegie Hall in New York City. The last shot of World War I had just been fired when the throngs gathered to consider the true nature of the age, and the fact that lasting peace would not be attained until the Prince of Peace comes again.

Almost a quarter of a century later, in November, 1942, when World War II was raging, another great prophetic conference was held, this time at the Calvary Baptist Church. So compelling was the desire for a deeper insight into God's forecast for the future, that one year later the third convocation of this nature was conducted.

Once again, in the fall of 1952, the Calvary Baptist Church of New York was host to another prophetic conference, the first International Congress on Prophecy, under the auspices of the American Association for Jewish Evangelism. At this meeting, some of the leading scholars of our time interpreted this century's cataclysmic conditions in the light of the Divine Word. Standing room was at a premium for many of the services.

Since 1952, there has been a frightening acceleration in the race for armed supremacy among the nations, Race suicide appears to be staring us in the face. In this day of confusion and fear, we who believe that God has spoken clearly through His Word have a duty to declare His message for thee days. Therefore, a second International Congress on Prophecy, under the same sponsorship as the previous conference in 1952, will convene during the eight-day period of November 6 through 13 of this year, at the Calvary Baptist Church, 123 W. 57th Street New York City.

Under the able leadership of Dr. V. Raymond Edman, president of Wheaton College, the Committee is inviting twenty outstanding preachers and Bible scholars to give fresh interpretation of God's plan for this atomic age.

Dr. John S. Wimbish, pastor of the host church, extends to you a cordial invitation to join with thousands of other believers in what the Committee sincerely hopes will be the most significant conference ever held on Bible prophecy. Much prayer and planning has been devoted to this important conclave in order to present to all peoples everywhere an effective testimony that the literal, visible, personal return of Jesus Christ is the only hope of the world.

For more detailed information, write:

Dr. A. B. Machlin, Executive Director
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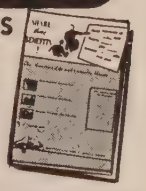

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# —PUBLIC AFFAIRS—

## USA Crime Rate Sets New Record

WASHINGTON, D. C.—(RNS)—The crime rate in the United States has been increasing four times faster than the growth of the population, Director J. Edgar Hoover of the Federal Bureau of Investigation reported here.

Mr. Hoover made the observation as he released the FBI's report, "Uniform Crime Statistics for 1954," which showed that for the seventh consecutive year a new record was established for crime in the United States. The number of crimes committed—2,267,-250—was five per cent higher than the previous record set in 1953.

This increase was softened somewhat by the fact that the most serious form of crime, criminal homicide (murder and manslaughter), showed a decrease of 4.3 per cent. Auto thefts also were reduced 4.7 per cent by more vigilant enforcement. However, burglaries, armed robberies, and assaults showed a substantial gain.

Some 123,830 persons were victims of serious crimes against the person (murder, manslaughter, rape, or aggravated assault) in 1954, Mr. Hoover reported. Of these, 6,850 were murdered, 270 less than in 1953. Counting deaths in which the charge was reduced to manslaughter, there were 12,-260 violent deaths in the United States, the FBI chief said.

"In the 20 years since 1943, 146,869 have been wilfully and unlawfully slain," Mr. Hoover declared.

While the population of the United States has grown 7.0 per cent since 1950, he pointed out, the crime rate has increased 26.7 per cent. The rate of crimes per capita grew 18.4 per cent between 1950 and 1954.

During 1954, there were 1,406 major crimes for each 100,000 persons in the USA. The murder rate was 4.2 per 100,000 population. More than 18,000 women were the victims of rape.

Rural crime is increasing twice as fast as that in cities, showing an 8.3 per cent growth in 1954, the report stated.

Once again, Mr. Hoover reported an increase in juvenile crime, with 2.3 per cent more youngsters under 17 arrested for serious offenses. Youths 17 and under comprised 57.6 of all criminals arrested for car theft, 49.0 per cent of all arrested for burglary, and 43.6 per cent of all those arrested for larcency.

## Three States Outlaw Indecent Literature

AUSTIN, Tex. — Governor Allan Shivers signed a bill banning "lewd, lascivious and obscene" literature and providing stiff penalties for distributors of such material.

ANNAPOLIS, Md.—Governor Theodore R. McKeldin signed a bill outlawing the sale of crime comic books and sex magazines in Maryland to children under eighteen, after June 1.

The new law carries penalties of ten days to six months in jail or a fine of from $25 to $200 for violations.

An important provision forbids distributors to force retail dealers to buy


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such publications as 'tie-in sales' with other periodicals.

The act bans the sale of "any book, pamphlet, magazine devoted to the publication and exploitation of actual or fictional deeds of violent bloodshed, lust or immorality, or which, for a child below the age of 18 years, are obscene, lewd, lascivious, filthy, indecent or disgusting and so presented as reasonably to tend to incite a child to violence or depraved or immoral acts."

Although the new law is aimed primarily at crime and sex comic books, other magazines are included.

ALBANY, N. Y.—Gov. Averell Harriman signed into law a bill to outlaw the sale of comic books dealing with crime, horror, sex and brutality to youths under eighteen.

The new law defines its target as "any book pamphlet or magazine consisting of narrative material in pictorial form, colored or uncolored, and commonly known as comic books, the title or titles of which contain the words 'crime,' 'sex,' 'horror' or 'terror' or the contents of which is devoted to, or principally made up of pictures or accounts of methods of crime, of illicit sex, horror, terror, physical torture, brutality or physical violence."

It stipulates that persons who sell show or lend any such publication to minors shall be deemed guilty of a misdemeanor punishable by a $500 fine, a year in prison, or both.

In signing the law, Governor Harriman said that "the state must step in and help."

"While it is the responsibility of the parents to protect their children from bad influences," he said, "the practical situation is that it is difficult if not impossible for parents to keep improper comics away from their children."

Along with the bill, the governor signed a companion measure making possession of six or more identical lewd or obscene articles presumptive evidence they were being offered for sale. The sale and distribution of such articles had previously been made a misdemeanor.

## "Share the Wealth," Plead Oxnam and Other Clerics

NEW YORK—Eighty-two Protestant, Roman Catholic and Jewish leaders appealed to Americans to join in an all-out crusade to employ the God-given abundance of America in an expanded program of world development, human progress and international peace."

Their plea was made in a statement released at a luncheon marking the start of a campaign to promote greater sharing of U.S. abundance and "potential productivity" with other peoples of the world.

The statement called for national economic policies calculated to keep the country's economy growing, and foreign and trade policies designed to help meet long-term human needs in less favored parts of the world.

The statement stressed that America's abundance and its potential productivity were both "blessings to be enjoyed and a trust to be administered in the name of God and in the service of mankind."

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that islands of prosperity should persist amid oceans of poverty, hunger and distress," it added. "Bread for myself is a material concern; bread for my brother is a spiritual concern."

In a moral universe, the 82 leaders said, the continued prosperity of one nation can be justified only by its courageous efforts to make similar abundance available to all nations.

Among the Protestant leaders who signed the statement are Paul Hutchinson of Chicago, editor of *The Christian Century;* Dr. Reuben E. Nelson of New York, general secretary of the American Baptist Convention; African Methodist Episcopal Bishop D. Ward Nichols of New York; Methodist Bishop G. Bromley Oxnam of Washington, D.C.; Rt. Rev. Henry Knox Sherrill of New York, presiding bishop of the Protestant Episcopal Church; Dr. Ralph Sockman, pastor of New York's Christ (Methodist) church; Dr. James E. Wagner of Philadelphia, president of the Evangelical and Reformed Church, and Methodist Bishop Lloyd C. Wicke of Pittsburgh.

## YOUTH

### Christian Citizenship Contest Winners Chosen

COLUMBUS, O.—Elda Ann Thornburg, 17-year-old Eudora (Kan.) High School junior, and Barbara Ann Brodbeck, 22-year-old bank employee of Peoria, Ill., won first prizes in the Christian Citizenship Endeavor.

Winners were chosen on the basis of their citizenship activities and their submission of "A Letter to My Congressman" or, in the case of Canadian contestants, "A Letter to My M.P." on the subject, "I Speak for Christian Citizenship."

Miss Thornburg and Miss Brodbeck each will receive $200 in cash and a trip to the 43rd International Christian Endeavor convention here July 11-16. Second place winners in each division will receive $100, and $50 will be given those receiving third honors while six runners-up in each division will receive $25 awards.

The contest winners have outstanding records of service in church, educational and civic affairs. Miss Thornburg is a member of Hesper Friends church in Eudora. Miss Brodbeck is a Presbyterian..

## EVANGELISM

### "Christ Our King" Theme In Lutheran Conference

MINNEAPOLIS, Minn.— "Christ Our King" is the theme of the 17th annual Deeper Life Conference of the Lutheran Evangelistic Movement, announced for July 18-31 at Mission Farms near here.

Speakers for this meet, which is expected to attract visitors from various parts of the United States and Canada, include: Rev. Andrew Anderson of Hawthorne, Calif.; Rev. A. R. Blegen, Chicago radio pastor; Miss Corrie ten Boom, Holland-born author and world traveler; Rev. E. J. Conrad, acting director of the sponsoring organization; Mr. Paul Lindell, director of the World Mission Prayer League, and others.

### Letter from a Young Greek Tubercular Girl

Please forgive me for the liberty I am taking in writing this letter to you as I have no where else to turn. It comes from a suffering girl. Four years ago I became ill with tuberculosis—the national scourge of Greece. I entered the sanitarium and in eleven months became well and returned to my home on the Island of Cephallonia. Unfortunately, however, there came the earthquakes and because I had to live out in the open under a tree, even in the cold winter months, again I contracted tuberculosis and have now been suffering afresh from that horrible disease for a year.

As if my own suffering were not sufficient, my brother, 20 years old, has also received the merciless blow of this disease. The plight of our family simply cannot be described. When I think of my poor mother who is completely blind, I nearly lose my mind. She will be left all alone in this world unless some one has compassion enough to send my brother and me the antibiotic drugs that we need so desperately.

You cannot imagine what hope there is in my heart as I send this letter to you. May God speak to your heart so that you may help my brother and me to get well and return to my despairing blind mother. I do not even have one cent to buy the paper to write this letter, but it was given to me by another patient who told me of your wonderful work and how so many tubercular patients in Greece have become well as a result of your assistance. It has been a long time since I have felt my stomach full. You have no idea of the extent of our poverty. How you must treasure your health, dear friend. Once it is lost, it is so difficult to regain.

There was the problem of finding the postage money to mail this letter to you, as I didn't have it. Some of the other patients felt sorry for me and felt so sure that you were going to help me that they took an offering among themselves and gave it to me. So my heart and the heart of my brother in another part of the sanitarium are full of hope which we trust you will not disappoint. When you send the drugs to us and probably some money for food, please send a Bible for me and one for my brother.—*Aspasia Samouri.*

Dear Reader, if this were your sister or daughter, what would you do? What would you like others to do? In the name of Christ, could you do exactly that and help this young girl and her brother through the American Mission to Greeks, P. O. Box 423, New York 36, N. Y.? (In Canada: 90 Duplex Ave., Toronto 7, Ont.) To send medicine to both of them costs $25; with $5 they can buy locally 40 lbs. of good nourishing food, and a Greek Bible costs only $1.00. With your help, the Mission is now endeavoring to care for 800 such cases in two of the largest sanitariums in Greece. Additional thousands of tubercular patients are begging us for God's Word. Shall we say No?

## WORLD-WIDE

### Nine Soviet Baptists Expected at Congress

WASHINGTON, D. C.—Nine Baptist leaders from the Soviet Union and one from Communist Hungary are expected to attend the 50th anniversary meeting of the Baptist World Alliance at London, Eng., July 16-22, Dr. Arnold T. Ohrn, general secretary, said here.

Applications from the ten have been received in London and their papers appear to be in order, he said, so there should be no hitch to their being permitted to participate in the meeting.

Dr. Ohrn noted that although there are sizeable Baptist groups in Czechoslovakia no delegate is expected from that country.

### Lutherans Demand Change In the EKID Foreign Office

BERLIN—A reorganization of the Foreign Office of the Evangelical Church in Germany (EKID), headed by Pastor Martin Niemoeller, was called for at a meeting of the Synod of the United Evangelical Lutheran Church in Germany (VELKD) held in Weimar, Soviet Zone.

Dr. Friedrich Huebner, a senior official of VELKD, said such a reorganization was necessary for the sake of Lutheran parishes abroad and to secure the confidence of all groups within EKID in its foreign office.

Requests formulated by the synod in this connection included a "composition of the foreign office's leadership which would secure a responsible cooperation of the VELKD in the body," and "a policy which takes fully into account, and gives regard to the theological aspects of the Lutheran Churches."

Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation and newly-elected VELKD chairman, said "the time has come for a clarification of the matter."

Dr. Niemoeller is a "liberal" in both theology and politics and misrepresents Lutheranism, say other Lutheran church leaders.

AT PRESS TIME: Dr. Niemoeller has submitted his resignation to Bishop Lilje and declared he will not further cooperate with EKID.

## PERSONALIA

**F. Carlton Booth,** for twenty-five years head of the School of Music, was rendered a testimonial dinner by the trustees and faculty of the Providence-Barrington Bible College, April 18. Mr. Jack Wyrtzen of New York City was guest speaker.

**James DeForest Murch,** editor of *United Evangelical Action,* was elected chaplain of the Ohio Society of the Sons of the American Revolution at its recent convention in Toledo.

**F. B. Thorn,** pastor of First Baptist Church, Wichita, Kan., delivered the commencement address before the graduating class of Northern Baptist Theological Seminary this year. Rev. Dallas J. West, pastor of First Church, Evansville, Ind., preached the baccalaureate sermon.

**Arthur F. Glasser,** at present on the faculty of Columbia (S. C.) Bible Col-

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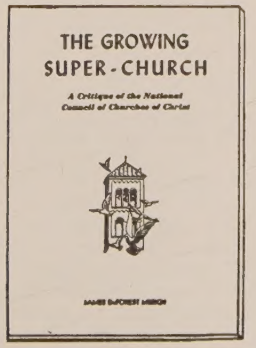


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lege, will be installed as Assistant Home Director of the China Inland Mission June 1.

**Lloyd David Sanders** of the Brazil Christian Mission is now on furlough in the USA and visiting Christian Churches and Churches of Christ in the interest of building a strong Bible college in Brazil.

**Henry E. Hedrick,** director of the American Indian Liberation Crusade, was recently inducted into the Pomo Indian tribe of Northern California and made Chief "Shoo-ki-Sitch" (Strong Heart). The Indian ceremonial was conducted by Rev. Manuel Cordova, a former Pomo Medicine Man.

**Lon Woodrum** of Muskegon Heights, Mich., has won first prize in the fourth International Christian Fiction Contest sponsored by the Zondervan Publishing House. The $5,000 award was for his novel, "Eternity in Their Heart" which will be released in October.

**J. D. Grey,** pastor of First Baptist Church, New Orleans, La., was principal speaker for the annual meeting and dinner of the Baptist Public Relations Association in Miami, Fla., last month.

**Larry Ward** has resigned as editor-in-chief of the publications of the General Association of Regular Baptist Churches and is now associated with the Gospel Light Press. Rev. and Mrs. Merle Hull are assuming GARBC editorial responsibilities.

**Harold W. Scott,** minister of Indianola Church of Christ, Columbus, Ohio, is the new president of the North American Christian Convention (see p. 10).

**Douglas Tomlinson** of Ft. Worth, Tex., president of the All-Church Press, received the annual award of Lambda Lambda Lambda, religious journalism fraternity at Oklahoma Baptist University.

**Charles W. Denton** has been appointed National Sunday School Secretary of the Assemblies of God, succeeding Rev. Paul Copeland who served in that capacity for six years. Rev. D. V. Hurst will become Assistant National Secretary.

* * * *

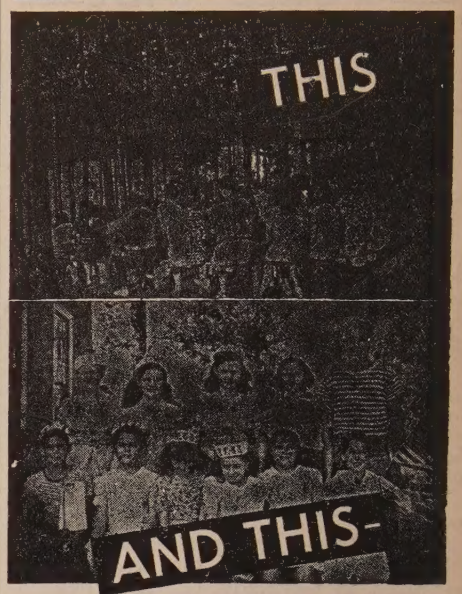
## Rome and the WCC

*(Continued from page 7)*

movement." He is, of course, aware of the *overtures* made to Rome by early Council leaders and knows of the desire of many of today's leaders to merge with Rome. He is not unmindful of the WCC's acceptance of certain ecumenical principles which, if followed to their logical conclusions, will lead to Rome. Evanston's refusal to handle problems of religious freedom in Colombia, Spain and Italy points to the fact that friendship with Rome is more important to the WCC than Protestant truth or freedom to preach the Gospel in lands where Rome is supreme.

Rome is hopeful—hopeful that the WCC's love of unity will eventually weaken Protestantism's aggressive evangelistic testimony for biblical truth and outweigh its zeal for its historic principles; hopeful that "that part of Christianity which has at various times broken away" from Rome will be reunited "into the Catholic Church."

It is interesting to ponder the fact that no Roman prelate has written "hopefully" about the National Association of Evangelicals or the World Evangelical Fellowship. There is a reason.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**LAST SUMMER** over 52,000 boys and girls — from rural homes — attended American Sunday-School Union Bible camps and Vacation Bible schools. 4,986 of these children professed faith in Jesus Christ as Saviour. Without this personal experience of saving faith, many of these children might have been driven by their home and community environments to lives of uselessness and even crime.

**THIS SUMMER MAY DETERMINE THEIR FUTURE!**

**This year your faithful support will enable even more children to attend these camps and schools. A contribution in the future of America's children is the most important and worthwhile investment you can make.**

**Write for a copy of our magazine, THE SUNDAY-SCHOOL MISSIONARY.**

Our missionaries are available for speaking engagements.

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**American Sunday-School Union**
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"THE PIONEER SUNDAY SCHOOL ORGANIZATION OF THE U.S.A."